



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>

Arnold - Sermon - 1826.

US
11823
3 F.

US 11823.3.5

**HARVARD COLLEGE
LIBRARY**



**THE GIFT OF
LAWRENCE SHAW MAYO**

CLASS OF 1910

over

Lucas & J. P.
appendix

✓
M. 35-38

0

Simp

SERMON,

PREACHED AT ALSTEAD,

ON THE

FIRST SABBATH IN JANUARY, 1826.

WITH

HISTORICAL SKETCHES

OF THE TOWN.

BY SETH S. ARNOLD, A. M.

Pastor of the 1st Congregational Church and Society:

It being ten years since his ordination.

ALSTEAD, N. H.

PUBLISHED BY NEWTON AND TUFTS.

1826.

✓ US 11823.3.5



Lawrence S. Mayo

✓
L L L S

TO THE
FIRST CONGREGATIONAL CHURCH AND SOCIETY IN ALSTEAD,
AND THE RISING GENERATION,
THE FOLLOWING DISCOURSE
AND HISTORICAL SKETCHES
ARE AFFECTIONATELY INSCRIBED
BY THEIR PASTOR,
S. S. A.

PREFACE.

AFTER the writer undertook to collect materials for these historical sketches, he found it more difficult than he expected, to obtain information on which reliance could be placed.

In many instances traditional accounts did not agree. In such cases he has taken those facts, which appeared to him most clearly substantiated. The labour of collecting and writing has necessarily occupied considerable time. He found, also, that circumstances unthought of, were occasionally coming to light ; and on these accounts he felt the more willing to delay the publication, although some of his friends, he had reason to fear, would grow impatient.

Still there may be errors. Some things may be omitted of more importance than others which are inserted. And, although he may have failed to satisfy the minds of many, he has endeavoured to exercise his best judgment, both in the selection and arrangement of matter; and with a desire, that it may be useful, the whole is humbly submitted, by

THE AUTHOR.

SERMON.

Psalm lxxiv. 4.—*We will not hide them from their children, shewing to the generation to come, the praises of the Lord, and his strength, and his wonderful works, that he hath done.*

FORMERLY, the history of God's works and providence was preserved chiefly, by oral communications from father to son, and from one generation to another. Even with the present improvement and copiousness of language, and the facilities of writing and printing, we are much indebted to memory and tradition for an acquaintance with the dealings of God towards particular societies, families and individuals.

With our advantages, however, we are under peculiar obligations to observe the spirit of the text—“*shewing to the generation to come, the praises of the Lord, and his wonderful works, that he hath done.*”

Perhaps there are no communications, to which we listen with so much interest and attention, as those that relate the deeds and circumstances of our ancestors. The captivated child will fondly hang upon the lips of his parent, nor deem the hours too slow, to hear the story of other times; to hear recounted the trials, hardships, perils, and escapes of early days; the oppression and wonderful deliverance of a nation; and the rise and progress of her glory. The first settlement of his native spot; the efforts made for cultivation and improvement;

the difficulties that were encountered ; the advancement that succeeded ; the patience and fortitude that were exercised ; and the inheritance secured ; all combine to fix the attention, to warm the fancy, to deepen the interest, and carry forward the expectations of the delighted hearer.

But I trust, with a proper regard to the glory of God and the good of others, the history of those who have gone before us may be transmitted to them who shall come after, in a manner no less profitable than interesting.

A spirit of praise for the goodness of Heaven, and a humble acknowledgment of the divine hand, should be happily blended ; and the mind susceptible of virtuous impressions will receive the influence of grace and truth with less repugnance, as the living images are presented to view. The thoughts, without prejudice, will ascend to God ; the heart will be affected, and the soul impressed with sentiments of gratitude and veneration to the Author of so much mercy, and to the all-wise Governour of the natural and moral world.

That the history of God's dealings with mankind, and especially with his people, has been considered important and useful to following generations, it is presumed none will deny, when they recollect the particular account which Moses gave, before the people of another generation, concerning the wonders which God had wrought, from Egypt, through all the journeyings of the wilderness. The apostles, also, frequently retraced the foot-steps of the Almighty, and dwelt, with much joy and confidence, on the gracious providence, by which their fathers, in the faith of Jesus, were rescued from the power of the adversary ; prospered in their pious endeavours ; and crowned with blessedness and glory. The Psalmist often reviewed the history of God's dealings

with transport, and expressed a satisfaction in transmitting to others, the things which had been received from preceding generations.—“Give ear, O my people, to my law ; incline your ears to the words of my mouth. I will open my mouth in a parable ; I will utter dark sayings of old, which we have heard and known, and our fathers have told us. We will not hide them from their children, shewing to the generation to come, the praises of the Lord, and his strength, and his wonderful works that he hath done.”

Neither will we, my beloved hearers, hide from our children the ways in which the Lord hath led us, and those who have gone before. And, to accomplish our present purpose, we shall

- I. Consider some of the benefits of transmitting to posterity, the past providences, and wonderful works of God :
- II. Give some account of the dealings of God towards this people ; and,
- III. Urge the duties naturally resulting.

I. we shall consider some of the benefits of transmitting to posterity, the past providences and wonderful works of God.

1. One benefit of communicating the history of our ancestors to the generation following, is, to preserve an account of facts, and furnish the mind with interesting and important knowledge.

A want of authentick information has often given rise to a multitude of conjectures, and proved a source of contention, superstition, and error. Where a record of facts is wanting, fancy and imagination have ample scope ; and sometimes, by a combination of events, in relation to a particular person, or place, lead to the most injurious consequences. Early plans and undertakings for good, have been perverted from the end proposed, and

great injury has resulted from a misconception of real intentions, and important facts. An acquaintance with the adventures of our fathers ; with their benevolent purposes and operations ; and with the leadings of divine providence in their behalf, must ever tend to interest the feelings, to replenish the understanding, to govern future conduct, and to improve the heart.

2. By reviewing the providences of God, and transmitting his wonderful works to our children, it will be seen, that he deals with men in a consistent way, and by consistent means.

He generally treats them in their *social capacity*, even in this world, according to their character and conduct, although it may not be observed at every point of time, nor realized, what is truly a blessing for their piety, or a curse for their sins. This may be seen, in a multitude of instances, from the days of Noah to the present period. Yet it will be found, that a few individuals, by receiving encouragement, and exerting their influence, have given a pernicious or salutary bias to the state of community, and stamped the general character with the outlines of their own. And it is as true in small societies, as in nations, that, "*When the righteous are in authority, the people rejoice ; but when the wicked beareth rule, the people mourn.*"

The changes in society are more general and imperceptible, than with individuals. They are not commonly effected short of *one or two* generations. Yet they are no less certain ; and are attended with no less important consequences, as it respects the favour or displeasure of Heaven. And although the wicked are blinded by the sins which bring their wretchedness upon them, yet it is no less *the wrath of God against all unrighteousness of men.*

The means, also, by which God confers good, or inflicts evil, are perfectly consistent with the ends to be effected. Although he may have deviated from his common course, and have sent mercies, or judgments, in an unexpected manner; yet, as in the *natural*, so it will generally be found in the *moral world*; *we must till the ground and sow the seed, or we cannot reap in time of harvest*. So likewise, "*Whatsoever a man soweth, that shall he also reap*." "*The diligent hand maketh rich; but the slothful cometh to want*." Those who are discreet and stable in their plans of business, and constant in pursuing them, will ultimately effect much; while they who keep not their end in view; who are carried about by every wind; may be greatly perplexed, and toil hard to no good purpose. These remarks are equally true with respect to religion and morals. By the established laws of his government, God has connected the means with the ends. Instruction is essential to a knowledge of the truth; and knowledge is essential to faith; faith to piety; and piety to the good order and happiness of community. It may be seen, that ignorance, sinful courses, and miserable consequences, are no less surely connected. These truths are clearly delineated in the history of God's dealings with mankind, as recorded in the Bible. And the sacred instructions, warnings, and exhortations, go to the same point. "Train up a child in the way he should go, and when he is old he will not depart from it." "My son forget not my law; but let thine heart keep my commandments: for length of days, and long life, and peace, shall they add to thee." "Faith cometh by hearing, and hearing by the word of God." Said the Lord, by the prophet Ezekiel, "That they may walk in my statutes, and keep my ordinances and do them; and they shall be my people, and I will be their God." But as for them whose heart walketh after the heart of their detestable things, and

their abominations, I will recompense their way upon their own heads, saith the Lord God."

3. Wisdom is imparted.

For the arts and improvements of life ; for the best laws, plans, and successful operations, in social, civil, literary, or religious matters, next to the *Bible*, we are indebted to the experience, inventions, observations, and discoveries, of those who have gone before us. And when we look back upon the causes of good, or evil, in church or state ; as they appear in the schemes adopted, the means used, the course pursued, or in the character that sustained, or betrayed our confidence ; we may learn more wisely to adapt the means to the end proposed ; to avoid that which has proved injurious ; and to adopt and prosecute those measures which promise the greater usefulness. With a whole train of events before us ; the influence of opinions, measures, character, example, general practices and instructions ; of individuals, families, neighbourhoods, and societies ; we may be enabled to trace effects to their causes, and again causes to their effects ; and to judge more correctly, what will be useful to future generations. We may see the importance of encouraging the good ; of counteracting, or holding in check, all that has a pernicious tendency ; and of promoting improvement in religious, and useful knowledge, as the best means of preventing vice ; of guarding the liberty, equal rights, and privileges of the people ; and of advancing the interest of their immortal souls.

4. The history of God's dealings with our ancestors is suited to teach us our dependence on his grace and government, to direct our path, to bless our labours and give salvation.

The sinfulness and folly of every age will show the depraved and miserable condition of mankind ; the need of

a Saviour's blood ; and of the interposition of mercy on our behalf.

There is a mysterious connexion between the *dependence*, and *moral liberty* of God's accountable subjects. And while some have stumbled at this incomprehensible mystery, in perplexity, or through opposition, others have found it more profitable to bow to the instructions of the sacred volume ; to depend on the guidance of a merciful Redeemer ; and actively obey his holy commands.

That God governs by a consistent course of means, must be evident to every one who will cast his eye back upon the scenes that are past. This, in connexion with the divine promise, is sufficient to encourage the active service of the creature, in a belief and hope of the desired good. On the other hand, our dependence on the care, direction, and mercy of an overruling power, to give effect to our means and measures, must be seen and acknowledged. Even the fairest expectations have sometimes been blighted, and the best exertions have been rendered ineffectual. This is suited to humble the pride of man ; to destroy self-confidence ; and to lead our thoughts, affections, desires, and hopes to God, through the mercy of Jesus. Then,

II. Let us trace the dealings of the Lord towards this people ; especially towards this Church and Society.

Nothing more can be expected, than a brief unpolished statement of facts. And it is possible that some things more worthy of notice may be omitted.

As the first settlers* of this town have mostly descended to their sepulchers, we stand in a very important situation to catch the last accents of joy or wo, that fall from their lips. And as it is our favoured privilege to hear the

*I know of but two persons, now living in town, who came here so early as the fifth or sixth family.

interesting tale of the beginning of their pilgrimage, it is no less our duty to hear with interest ; to cherish the remembrance with filial affection ; and communicate the same to their children, with our fervent prayers, that the blessing of Heaven may descend to the latest posterity.

This town, originally called Newton, was granted by Governour Wentworth, under King George the third, in Aug. 1763. (A) And, according to the best information obtained, settlements commenced about the same time. Messrs. Simon Baker, Isaac Cady, and William Druce were the first that spent a winter in town.*

Jacob Cady was the first born in the place ; and the first that died was a child of Mr. Baker, which was interred in the burying ground near the middle of the town. (B) Even in the wilderness, our fathers and their children experienced the consequences of sin ; were assailed by the dessolating foe ; were called to shed the tears of mourning ; and admonished to prepare for another world.

Concerning a few of the earliest families I have not been able to gather many particulars. (C) John Burroughs came into town in the spring of 1766, and moved his family in the fall of the same year ; which made the 5th or 6th in the place. I am informed that the settlers, when they became 8 or 10 families, were established on a road, at first known by marked trees, leading from Walpole, and the west part of this town, towards Marlow, bearing north of east. Many trials, and not a few enjoyments were experienced at that time. In sickness their circumstances were peculiarly trying, as neighbours were distant, and all destitute of many of the conveniences and comforts, that we enjoy. Yet, the Lord was their

*Wm. D. being situated much alone, was soon discouraged, and went back to his native place ; but afterwards returned.

shepherd ; and, it is said, they exercised that brotherly kindness, which is worthy to be imitated by their descendants.

Among other discouragements and providences, worthy of notice, is one that happened to John Burroughs, when he commenced labour on the place he had purchased. After having passed up the Connecticut River to Hanover, in search of land to which he had a claim ; and being disappointed and discouraged, he determined to return to Tolland, Con. from whence he came. He consulted, however, with friends at Walpole, and finally made a purchase near the west line in Alstead. He, with his son John, came on to the land, which was covered with heavy timber, and the first tree that was felled, parted a limb which struck his head, and, to appearance, was likely to prove mortal. But he was carried by his son to Walpole, where he in a measure recovered, though he was never perfectly restored to his former health.

The wife of Mr. Cady, who afterwards married Mr. Clisbee, is supposed to have been the first woman that came into the place. But I am unable to state what year. She died about 15 months ago, at the age of 86 or 87. The first marriage, both persons belonging in town, was in Nov. 1775.* And the first baptisms were administered in Sept. 1768, at the house of Capt. Dilano, by the Rev. Thomas Fessenden of Walpole. The first town meeting was holden March 11th, 1766.† In 1775 the town was first represented at a *provincial Congress*, by Nathaniel S. Prentice.

It appears that our ancestors brought with them a reverence for God and divine institutions. Their feel-

*Oliver Shepard to Zerviah Hatch.

†Capt. Timothy Dilano was chosen moderator, and Jason Wait, Town Clerk.

ings and habits were such, that they viewed religious instruction; the truths and duties of the Bible; and the worship of the Supreme Being, of prime importance. Therefore, as dependent and accountable creatures, they early gave their attention to the subject of religion, and made provisions accordingly.

I am informed that religious meetings were stately holden, with much harmony and spiritual comfort, when we were but as a *little one*, and destitute of ministerial labour. (D) In 1770 a committee was chosen by the town to procure a preacher of the gospel; and in 1776 a vote was passed to build a meeting-house. (E) In 1778 a Church was gathered. But on account of the loss of the first church records, I have been unable to learn many particulars of that interesting and important event. (F) In 1778 a call was renewed to Mr. James Treadway, to settle in the ministry over this people. But there was a difference of opinion respecting the man; and especially, as to the place for setting the meeting-house, which appears to have prevented union and success. The late Dr. Payson, of Rindge, afterwards preached in this town as a candidate. In June, 1781, the town voted to unite with the church, in giving Mr. Jacob Mann a call to settle over them in the work of the ministry. Although he, at first, gave a negative answer, the call was renewed, and he was ordained in Feb. 1782. In May, 1789, he was dismissed. (G)

In Nov. 1788, the 2d Congregational Church, which has an incorporated society in its connexion, was formed in the East Parish of this town. (H) The Rev. Levi Lankton was ordained over the same in Sept. 1789. He was taken from his labours a few years since, by infirmity.* In Dec. 1790, a Baptist Church was formed;

*In consequence of disease upon his lungs, he was deprived of his voice; and moved to Westborough, Mass. in the summer of 1822.

and the Rev. Jeremiah Higbee was ordained May, 1794, who still remains their pastor. (I) Since that, in May, 1820, a universalist society has been formed, taking the name of the First Christian Toleration Society in Alstead.* After the formation of the two above mentioned churches, the town continued, however, to act, as such, in religious matters, in union with the First Congregational Church; and in June, 1791, the Rev. Samuel Mead was ordained over them. In April, 1797, he was dismissed.

From this time to the settlement of the present minister, a considerable number of preachers were employed. Of these, the Rev. Mr. Wells continued the longest term.

When the people in general became so divided, that the gospel could not be supported by the town, as such; and the original Church and parish had long been unsettled and destitute, it was thought best to place things on a more permanent foundation, by obtaining an act of incorporation, which was granted in June, 1815. In the winter and spring of 1815, there was an unusual attention to religion, and the present minister was invited to this place.† He commenced his labours the first Sabbath in May; and was ordained Jan. 17, 1816.

What appears remarkable in divine providence, all the ministers that have been settled in town, notwithstanding their extraordinary changes, are still living; and may

*From the title of this society, it may be imagined by those who are not acquainted with the circumstances, that intolerance prevailed to an unusual degree in the Churches and Societies previously formed. But in justice to them all, it must be observed, that nothing like an intolerant spirit has come to the knowledge of the author, for these ten years. It is believed, that there has been as much religious toleration in this place, as in any town of our country, under like circumstances. (See Appendix F.) The Society was formed soon after the law was passed in this state, commonly called the *Toleration Act*.

†Deac. Cook providentially went to Westminster to inquire for a candidate, just at the time I returned to my father's, after having preached during the winter in Mass.

◆ look, at once, on the scenes they have passed.* What an overwhelming view, when they shall stand together before their final Judge, with all the people under their instruction and care ; with all the bearings and consequences of their faithfulness or unfaithfulness, fully before them ! What an overwhelming thought, that their own souls, and the souls of their people must receive their doom, according to the deeds done in the body ; according to the character formed in this fleeting life—the use of the talents committed to their trust !

Considering all the circumstances, at the time of my ordination, and before, the union and liberality in attempting the settlement of a minister, were unusual. Even the surviving of the Church to that period could hardly have been expected. (K) But the Lord watched over the vine which his own right hand had planted. And *now*, after the trial of ten years, I have reason to believe, that the attachment of the Church and Society is no less strong and undivided, as it respects the form of sound doctrine, the religious institutions they undertook to support, and the pastor of their choice.

I would gratefully acknowledge, under the smiles of divine providence, the many kindnesses I have received from my people, both in the days of affliction and prosperity. (L) It is believed, that my labours commenced here with many prayers, and due consideration ; and the liberal exertions of my supporters, bore witness to their faith. Besides my settlement, of which a number gave from 50 to 200 dollars each, three individuals have established a permanent fund of 2100 dollars. (M) There is a prospect of adding as much as another thousand, by the generosity and benevolence of a few persons, whose

*Since this sermon was delivered, the Rev. Mr. Mann has died. He departed this life at Plainfield on the 18th of April, being 80 years of age ; and his remains were brought to this town, where he had resided till a short time before his death.

stability, and regard for the good cause, are not in the least abated.

There were a considerable number united with this Church just before my settlement ; and 24 have joined since. (N) Nineteen have died out of it ; and we hope have left the privileges of the Church militant, for the enjoyments of the Church triumphant. One of her officers, who was highly esteemed, is taken away.*

I have baptised, in this parish, 47 ; of whom 5 were adults. Within the limits of this town, I have solemnized 48 marriages. (O)

The whole number of deaths in ten years is 196 ; of which 24 died the year past.

The average number annually is near 20, many of whom I have followed with the mourning relatives to the grave. And still, my hearers, we live. Let us pause and reflect for a moment, why it is, that we survive, while many younger, and some eminently useful are taken away ? Although the change in society has been gradual, and, perhaps, in a measure imperceptible to us ; yet it has been great in ten years. *Our Fathers ! where are they ?* Many have gone to the land of silence. In ten years more, many of us must doubtless pass *that bourne from whence no traveller returns.*

“Well, if our days must fly,
We'll keep their end in sight ;
We'll spend them all in wisdom's way,
And let them speed their flight.” (P)

The descendants of many of the early settlers still continue in town. But to give a particular account of the original families ; of distinguished individuals ; and of the professional men who have resided here any considerable term ; I need more information. A number have studied the different professions in this place. Some

*Deac. Nathan Fay died June 8, 1825, aged 74.

belonging in town have received a liberal education ; and perhaps a larger number are now members of our colleges, than ever before at any one time. (Q)

It is within the last ten years that the grant for an academy was obtained, and the building erected. (R) Besides the two publick libraries which were established before, there is, connected with this church and society, a useful collection of books, for the benefit of the children and youth belonging to the Sabbath School Institution, which has been recently established, and is in a flourishing condition. (S) There is also a Female Cent Society in this parish, formed in June, 1817 ; and the money appropriated for benevolent purposes to the present time, is 176 dollars. (T) A society for improvement in sacred musick was likewise formed in April, 1822, with the promise of good. And may the Lord grant us hearts to praise him in the spirit of holiness ; that we may not only shew his praises to the generation to come, but be admitted to sing them, with more exalted strains, in a better world. (U)

III. The duties flowing from our subject are

1. Gratitude to God for the mercies of his overruling hand.

By his strength we have been sustained from the infancy of our social state to the present time. He watched over our fathers, and their children for good ; and not only gave them all temporal blessings that were needful, but has continued the privileges of the gospel, with the offers of salvation, to us and our children. Even the chastisements, and corrections, of a father's merciful hand, should be gratefully acknowledged, and wisely improved.

2. When we look back, with an impartial eye, upon scenes past, and behold the sins and follies of life ; of an age, or a year ; we should repent of all our transgress-

ions, and be clothed with humility for our misuse, neglect, or abuse, of the mercies of Heaven.

3. We should trust entirely in the mercy and merits of the Lord Jesus, for cleansing, healing and forgiveness.

Looking upon the unchangeable truth of God's word, and his unfailing faithfulness to those who have lived before us; we should commit our goings, our possessions, and our souls; to him who will never deceive our hopes. While obedient to his will, we should place unshaken confidence in his government, wisdom and grace.

4. We should *break off all our sins by righteousness*, and serve God with new resolutions, zeal and fidelity.

In the retrospect of the past, we may look forward, with peculiar advantages, for serving God and our generation, faithfully. We may learn from the experience of others, and the events that have transpired, to make God our friend, and religion our business, if we would be truly prosperous in time, and blessed in eternity. Therefore, my hearers, while you stand upon the border of another year, look beyond the grave into which so many have fallen. Fix your eye upon Heaven, and your hopes on the mercy of God. Let wisdom be your path; the Bible your guide; and holiness your peculiar qualification. Let meekness, humility, prayer, diligence, charity, perseverance and stability, truth and honesty, be your constant companions. Hearken to the voice of conscience, and examine your hearts. Let the spirit of grace be your light, consolation and strength; and the Lord Jesus, your prophet, priest, and king; your Mediator, Advocate, and final Redeemer. AMEN.

APPENDIX,

EMBRACING

HISTORICAL SKETCHES OF THE TOWN OF ALSTEAD.

A

THE AUTHOR has been informed, that there was a prior grant of the town, by the name of Newton; but that the charter was lost by a failure of the conditions on the part of the grantees. The persons to whom it was granted by Gov. Benning Wentworth, were Samuel Chase and his associates, 70 in all. The first proprietors' meeting was holden June 4th, 1766, at the house of Timothy Dilano. Samuel Chase was chosen Moderator, and Timothy Dilano, Proprietors' Clerk.

B

In the burying-ground near the meeting-house occupied by the 1st Congregational Church and Society. There are two other burying-places in town. The first buried in *that* of the East Parish, was a child of David Richardson; and the first buried in *that* at the west part of the town, near Walpole, was Mrs. Crane, an aged woman.

C

Since this sermon was delivered, finding it agreeable to the wishes of many of his people, the writer has endeavoured to collect and arrange a more particular account of the first families that came to town. This account will embrace those only, which would be soonest lost to the memory; and although it may be in a measure imperfect, for the want of earlier attention to the subject, it will probably be some satisfaction to the descendants, and the generation to come.

It is said that the first persons who came to the place, for the purpose of surveying the town, laid their encampment near a small stream, now called Camp Brook; from which circumstance it derived its name.

As a settler, William Druce came in town, from Grafton, Mass. in 1764 or 65. He married Molly Clayton of the same place, by whom he had three daughters; one of whom, Sarah, is now living in town.

Isaac Cady was one of the earliest settlers, and is supposed by some to have been the first. He came from Pomfret, Con. to this place in 1765. He married Sarah Hildrick, who was the first woman that spent a winter in town. By her he had 3 sons, and a number of daughters. His sons were called after the Patriarchs Isaac, Jacob, and Joseph. Isaac Cady jun. married Miss Holton, had a large family, and moved out of town some time ago. Jacob Cady left town when young. An occurrence of his childhood is, perhaps, worthy of notice; and no less so, as he was the first born in the place. The event happened in 1770, when he was about two years and a half old, while his father lived in the east part of the town, where Mr. Isaac Kent now lives. The region around was one vast wilderness, and thickly inhabited by beasts of prey. Jacob, who was peculiarly dear to his mother, left her in the afternoon to go to his father, chopping at a little distance, in the woods. But when the father returned home at night—to their great surprise, the child was missing. The anxious parents flew immediately, in search of their little boy, and the more they hunted, and called; as the thick darkness of night gathered around them; as their researches were found ineffectual; the more their anxiety increased and their hopes desponded. The night was spent in anxious search and awful suspense. But all their toil and care were vain. The light of the morning returned; and, yet their child was lost. But the day was now before them, and parental affection does not easily relinquish its object. The neighbours, though distant and few, were friendly and kind. Some immediately joined with the afflicted parents, in ranging the woods, and others carried information to the neighbouring towns. But the day declined; and the hopes, which were for a while enkindled, again sunk in despondency, as the darkness closed upon the light. Fires were kindled, at distances from each other, suited to direct their search, and to attract the attention of the child; and numbers spent the night in fruitless attempts for his recovery. As the light of another day gilded the horizon, and invited their renewed exertions, multitudes were collected from Charlestown, Walpole, Keene, Marlow, and all the neighbouring towns,* to lend their assistance; to make one

*It is said 4 or 500 were collected, although the country was thinly inhabited.

united effort; and, if possible, to relieve the anxieties of these bereaved parents. Hope was again revived, and earnest expectations were entertained, as the bands went forth to scour the woods, with critical and careful attention, to every nook, and to every circumstance, that might show signs of the lost child. In their faithful searches among the rocks, forest trees, and fallen timber, at one time they discovered the tracks of a child and those of a bear, or of some wild beast very near them.

Eager and trembling were the pursuers. Soon, however, all indications of discovery disappeared; and, as the day began to decline, they relinquished their object, as hopeless, and many returned to the house of Mr. Cady. "Alas!" said the mother; under the burthen of fatigue; a want of sleep, and a spirit sinking in despair; "If I could know that the child was relieved from suffering, even by the devouring beasts, I could be still. Could I see a fragment of his torn limbs, I would say no more! But can I lie down to rest, not knowing but my little Jacob is wandering and starving in yonder gloom?" Can a fond parent forget her child, or cease to look for the little wanderer? Even the sleep of night would be disturbed, by the visionary dreams of his suffering state, and the seeming cries, for a mother's aid."

Such artless eloquence as this could not fail to move those generous feelings, and noble sentiments which our fathers inherited. It was sufficient to put in lively exercise that compassion and benevolence; that spirit of enterprise and perseverance; for which they were so much distinguished.

Gen. Benjamin Bellows, and Capt. Jennison of Walpole, Capt. John Burroughs of this town, Mr. Abner Bingham of Marlow, and a few others who had not left the house, immediately determined to renew the search. And, even the prospect of approaching night only served to hasten their steps, and nerve their weary limbs. They agreed on the following signal, and set off in the pursuit. If they should discover any signs of the child, *one gun* was to be discharged; if he should be found dead, or to have been destroyed, *two guns* were to be discharged; and if he should be found alive, the discharge of *three* would give notice. With anxious, though enfeebled solicitude, did the parents and those at the house, listen, to catch the first sound, that might burst upon the ear, from the still expanse of the south. No sooner had their eager attention begun to subside, than the first signal was heard. Every countenance instantly glowed with a fluctuating crimson, which told the emotions

*The house stood upon an elevated spot which overlooked a dark deep forest, on the south west, in the low ground, about Warren's pond; and also on the south east, towards Marlow and Stoddard.

of joy and fear, that struggled, alternately, within. But these emotions soon gave way to a deadly paleness, and fearful apprehensions, when the second discharge was heard. Is the child dead? was the secret inquiry of every look. Now all were breathless to hear, and, were afraid, they should not. But soon the third discharge broke the dreadful suspense, and burst the veil of uncertainty that hung over the scene. The change which so quickly succeeded; the joy that kindled in every breast, glowed in every countenance, and sparkled in every eye, can be more easily imagined, than described. The child was found asleep, east, or S. E. of Warren's pond;* and restored with peculiar satisfaction, and joyful triumph, to the embrace of its delighted parents, by Gen. Bellows of Walpole.

Joseph Cady still lives in town. He married Miss Cheever, by whom he has 4 sons, and two daughters.

Concerning Simon Baker, and Deac. Joseph Warner, who came early into town, with their families, the author has not been able to learn many particulars. The former lived about a mile and a half west from the meeting house; and the latter about half a mile south-west. All pertaining to these families left town some time ago.

Maj. Jason Wait came from Grafton, Mass. to this place, in the early part of its settlement; and was a brother of Doct. Wait, who was killed in the *battle of Bunker's Hill*. He married Miss Axtell of Grafton, by whom he had one son, and one daughter. His father came with him, and died 1784, in the 82d year of his age. Maj. W. went forth into the military service of his country; was promoted to the rank of a Captain, by Col. Wait, of Claremont, and afterwards to that of a Major. He was taken by the enemy; and at the capture of Burgoyne, he was retaken. He died in Westmoreland, some time since the close of the Revolutionary War.

Capt. Timothy Dilano came to this place, from Tolland, Con. perhaps sooner than the two last mentioned persons. He married Miss Lathrop of Tolland, by whom he had a large number of children. He built the first framed barn in town, which is now standing, and owned by Jonathan Farnsworth. His brother, Barney D. came here about the same time, and from the same place. But none of the descendants remain in town.

John Burroughs came to this place, from Tolland, Con. in May, 1766. He married Sarah Abby of Enfield, Con. by whom he had five sons, and two daughters. The sons' names were John, Joel, Timothy, Daniel, and Elijah. Capt. John Burroughs, jun. came

*There is a stake, and a pile of stones, now to be seen, which is said to mark the spot where the child was found. Capt. Burroughs is supposed to be the first that discovered him. As near as could be learned from the child, he had seen men after him, and endeavoured to avoid them, supposing they were Indians.

at first with his father, and moved his family the next year, 1767. He married Mehitable Carlton of Tolland, by whom he had 10 children; 2 sons, and 8 daughters. The sons' names are John and Samuel; both living, and the latter in town. The old gentleman, their father, still lives, and is the earliest settler that continues to the present time. He is able to relate many interesting events that transpired, during some of the first years after he came to the place. Among these, the hurt of his father, whom he supposed, for a while to be dead, seems to have made the deepest impression upon his mind. He informs the writer, that one of the great evils of those days, was the multitude of wild beasts; especially bears and wolves, which were so numerous, as to devour their swine and sheep; and, sometimes, to assail their larger cattle. At one time, as he was called to Walpole for medical aid, in behalf of his family, he saw, but a few rods distant, a large panther, which he drove from him by a stern look, and a sudden yell. At another time, he returned from Walpole in a terrible thunder storm, and a powerful rain, which his physician would not encounter in the night. In an unexpected manner he found himself enclosed by the bushy top of a large tree that had fallen in his way. By reason of the extreme darkness, neither he, nor his horse, could keep the path, which was, however, none of the best. After many attempts to extricate himself and his horse, and groping long in the dark, he was compelled to lodge there for the night. And, said he, with the smile of second childhood, "I laid my hand over my ear, to keep out the rain, and slept sweetly till morning." He volunteered his services, under Capt. Webber of Walpole, in 1777, to go to Bennington, Vt. and was engaged in the battle at that place. He went from that against Burgoyne, at Still Water, and returned safely home in the fall.

Joel Burroughs married Phebe Messer of Walpole, by whom he had 6 sons, and 8 daughters.

Timothy Burroughs married Esther Hurlburt of Weathersfield, Con. by whom he had 3 sons, and 7 daughters. He moved from this in 1798, to Brookfield, Vt. A very trying circumstance occurred, while he lived with his father, in the west part of this town. On the morning of a fair summer's day, his wife took her infant in her arms, and set out for a visit, about a mile distant, to one of her neighbours. But, turning aside from the direct path, she lost her way. When she found, that she was lost, and could not retrace her steps, her mind became frantick and confused. She paid no regard to her clothes or strength; and, to the injury of both, she passed hastily and furiously through the woods, in any direction that seemed most favourable to her wishes. But when she despaired of finding her home, or any other dwelling; and the darkness, and her own weariness forbade further excursions, she reclined, for the night,

under a large tree.* While she heard the howling of wolves in different directions, an owl that perched on the tree over her head, beguiled the tedious hours of a lonely night. It diverted her thoughts from more dreadful considerations, and soothed her mind with those plaintive notes, at measured intervals, which so well harmonized with her feelings, and solitary condition.† In the morning she renewed her wanderings; and general search was made by neighbours and friends. She was finally found the same day, to the great joy of her family, near the road that passes up the Connecticut River, by Mr. Israel Whiteman's.

Daniel Burroughs married Mary Crane for his first wife, and Olive Carpenter for his second; and early moved to Vermont, and then to the state of Ohio.

Elijah Burroughs, Esq. married Eunice Thompson; had no children, and moved to Ohio.

Nathaniel Rust came from Tolland, Con. in April, 1767. He married Hannah Burroughs, by whom he had 2 sons, and 6 daughters. The sons' names were Nathaniel and Daniel. Daniel R. still lives in town, on the same farm which his father first bought. His mother, an aged widow, living with him, has resided in town 63 years, longer than any other woman now here.

Andrew Clark came from Tolland, Con. in the autumn of 1766. He married Elizabeth Burroughs, by whom he had 3 sons and 2 daughters. The sons' names were Nathaniel, John, and William; who have left town.

Elisha Warner came from Connecticut to this place, in 1766. He married Miss Baker, and soon left the town.

Josiah Stephens came in town in 1766, and shortly afterwards moved to Newport.

Three brothers by the name of Chandler came in town, from Enfield, Con. about the year 1767. Samuel, the eldest, married Miss Thompson of Enfield, by whom he had six children. His sons' names are Jonathan, John, James, Nehemiah, and Samuel. John and James now reside in town, the latter of whom has served a number of years as justice of the peace.

Joel Chandler, Esq. married Miss Simons of Enfield, by whom he had seven children. His sons' names were Joel, Nehemiah, Nathan, and Joel. The first was drowned, before the last was born. Capt. Joel C. jun. still lives in town.

Zebulon Chandler married Miss Simons, and soon moved out of town.

Simon and Henry Romery came from Enfield, Con. in 1767, but soon moved to Vermont.

*It was found afterwards to be on the summit of a high hill near Drews-ville.

†She observed, as stated by her friends, that it continued to sing all night.

Andrew Beckwith came from Lyme, Con. to this town in 1767. He married Catharine Shailer, of Lyme, Con. by whom he had nine children. The sons' names were Richard, Andrew, Bazaleel, and Shailer. Andrew Beckwith is the first person, who served as a grand juror from this town, in the Court of General Sessions, Sept. 1772. A remarkable providence interposed for the preservation of his son Richard. When an infant, his mother went to the woods to gather a few berries. She placed her little child on the ground; and while she wandered some distance, and was about returning, she saw a huge bear come up to the tender babe. And, Oh! it is hardly possible to conceive the throbbing of a fond mother's heart, while she beheld the voracious animal smelling and passing around her darling child. What could be done? But while she stood in awful suspense, petrified with fear and doubt, to her exceeding joy, the bear retired, and left the boy unhurt and unconscious of his danger. He is now living in town, and is a deacon in the first Congregational Church.

Andrew B. jun. has moved to New York. Bazaleel moved to Acworth;—died in 1824, and in consequence of his body being stolen from the grave, much unhappiness and tumult were occasioned, not only to the friends, but to all this vicinity.—Shailer, the youngest brother, is also dead.

Shubael Waldo came from Mansfield, Con. to this place, in 1768. He married Abigail Allen, by whom he had fifteen children, of whom nine were sons. Samuel, Shubael, jun. Abiathur, and Jonathan, went to New York. Samuel was a Baptist minister. Jesse remained in Mansfield. Edward continued in this town, had a numerous family, of whom Elijah is the oldest, who now lives in the place. Daniel was the first blacksmith in this place, and moved to Chesterfield some time since. Beulah kept the first tavern in town, about half a mile south of the meeting-house, and afterwards moved to Vermont.

Calvin Waldo graduated at Dartmouth College, read law with Benjamin West, Esq. in Charlestown, and is settled in Massachusetts.

Jonathan Shepard, of English descent, came from Coventry, Con. to this place, in 1768. A few years afterwards he moved his family. He married Love Palmer, of Stonington, Con. for his first wife, by whom he had seven sons and three daughters, all of whom, except the oldest daughter, have lived in town.

By his second wife, Polly Underwood, he had one daughter. His sons' names were Jonathan, Oliver, Nathaniel, Amos, Simeon, Joshua, and Roswell, all of whom came to town about the same time with their father; and some of them became the most wealthy and influential persons in the place. Jonathan, the oldest son, was a shoemaker, and married Hannah Benjamin, of Hartford, Con. by whom he had six sons and one daughter.

Capt. Oliver Shepard married Zerviah Hatch, by whom he had two sons and two daughters. He represented this town in a Colonial Congress, and in the state legislature, nine years. Nathaniel Shepard married Lois Marvin, by whom he had no issue. Gen. Amos Shepard married Thankful Cadwell, of Hartford, Con. by whom he had no children. He was a merchant, and the first in the place. He accumulated a large property, and had an extensive influence. He served as Maj. General of the Militia, and represented the town in the state legislature many years. He was also a Councillor and Senator in the State; and for seven years, he was President of the Senate. He died suddenly in 1812, leaving Maj. Samuel Hutchinson, Executor of his last will and testament. After making liberal provisions for his widow, and many smaller legacies, the property was left to four persons, Joshua Shepard, Roswell S. Levi S. and Samuel Hutchinson, the latter of whom being in company with him at the time of his death, had the chief management of his extensive concerns.

Simeon Shepard married Rachel Brooks, by whom he had four sons and four daughters. Joshua Shepard married Lucy Farnsworth, by whom he had two sons and four daughters. Roswell Shepard died in minority.

Absalom Kingsbury, Esq. came from Coventry, Con. to this place in 1771, and moved his family the next year. He married, for his first wife, Rebecca Rust, by whom he had eight sons and two daughters. For his second wife, he married the Widow Wilson. His sons' names were Asa, Ebenezer, Ephraim, Obadiah, James, Elisha, Joshua, and Amariah.

Asa K. studied physick with Doct. Frink, of Keene, entered the service of the revolutionary war, and died of a fever at New York, Aug. 1776, in the 24th year of his age.

Ebenezer died at New London, of the small pox, March, 1785.

Lieut. Ephraim Kingsbury, who continued on his father's farm, married Kezia Richardson, of Wrentham, Mass. for his first wife, and for his second, Hannah Leonard, of Carver, Mass. by whom he had six children, all daughters. Obadiah K. was a mill wright, has had three wives, and moved some time ago, to Athens, Ohio.

James married Eunice Waldo, of this town, and moved to Cleveland, Ohio, in 1796.

Maj. Elisha K. married Phebe Beckwith, by whom he had eight children, of whom six were sons.

Joshua and Amariah died in childhood.

Absalom Kingsbury, Esq. served in this town as justice of the peace;— as treasurer; and represented the town in the state legislature. He was a professor of religion, and probably one of those, who were first organized into a visible church in this place. A remarkable providence occurred, about the year 1772, by which his

barn was nearly divided into two parts. While two men were unloading grain, a violent wind, prostrating much timber, brought one large tree directly across the top of the barn, near the centre; and breaking away the timbers before it, with a tremendous crash, the top fell in, not far from the men at work. But neither they nor the oxen were injured, although the barn was almost ruined.

Samuel Kidder, Thomas and James were brothers, and of English descent. They came from Sutton, Mass.

Lieut. Samuel Kidder came here to work, about the year 1772, and moved his family in 1774. He married Mehitable Maynard, of Grafton, Mass. by whom he had four sons and three daughters. The sons' names were Amos, John, Samuel, and Maynard. Capt. Amos Kidder still lives in town. Lieut. S. Kidder was unfortunate in having his house burned, with nearly all its contents, about a year after he moved to the place.

Thomas Kidder moved here with his family about 1772. He married Phebe Axtell, by whom he had four sons and two daughters. His son's names were Isaac, Thomas, Jason, and Eli. The whole family have left town.

Lieut. James Kidder came to this place in 1780. He married Deborah Wood, of Upton, Mass. by whom he had four sons and four daughters. The sons' names were James, Chapin, Ezra, and Nahum. James K. jun. married Hannah Brooks, by whom he had seven children; and the family live in town. Chapin is in town unmarried.

Ezra Kidder, Esq. married Calista Taft of Uxbridge, Mass. by whom he has ten children. He has served as a Captain of the militia two years; has represented the town in the state legislature three years, and has served as justice of the peace since 1815.

Nahum Kidder married Huldah Atwood of Nelson, and moved into Vermont, some time ago.

Amos Gale came in town from Sutton, Mass. in 1772. He married Hannah Maynard, of Grafton, Mass. lived here a few years, returned to his native place, and afterwards moved to Marlow, where he now lives.

John Slade, of Irish descent, came from Enfield, Con. to this place in the autumn of 1773. He married Widow Leason, of Enfield, Con. by whom he had five sons and two daughters. His sons' names were John, William, Thomas, Daniel, and Samuel. John S. jun. moved to Brookfield, Vt. Lieut. William Slade, still living in town, married Anna Root, of Windsor, Con. by whom he has had five sons and three daughters. Samuel Slade married Hannah Thompson, by whom he has had three sons and five daughters.

Elias Brown came from Stonington, Con. to this place, in 1773. He married Abigail Olcott, of Tolland, Con. by whom he had three sons, and one daughter. The sons' names were Elias, Titus Olcott, and Hope. Elias B. jun. continued in town till his death in 1813,

and the others moved out. He married Rebecca Keyes, of Uxbridge, Mass. by whom he had two sons, Titus and Peter Olcott, and one daughter. Elias Brown, jun. occupied the first framed house in town, which stood nearly half a mile west of the old meeting-house.

Nathaniel S. Prentice came to this place with his family in Feb. 1774, and settled near the centre of the town. He was the oldest son of the Rev. Solomon Prentice, the first settled Congregational minister in the town of Grafton, Mass. He was of English descent, and married Martha Howard, of Eastown, Mass. by whom he had four sons and three daughters. The sons' names were Oliver, who died young, Sartell, who is now living in Canton, N. York, Josiah, and Joshua Howard. The latter died young. Josiah graduated at Dartmouth College. Immediately after leaving college, he studied theology with the Rev. Mr. Farrar, of New-Ipswich, and then with Doct. Emmons of Franklin. He has been settled as a gospel minister, in Northwood, in this state, about twenty-seven years.

Nathaniel S. Prentice is said to have been a man of good natural and acquired abilities. He had much influence in the town, and was the first who represented it in 1775, at a colonial Congress. He represented the town in the state legislature for many years. He was appointed Major in the revolutionary struggle, to go to N. York, and was stationed at White Plains. He served many years as justice of the peace, and was appointed judge of the Inferior Court, in which office he served till seventy years of age. He performed a large portion of publick business in town, for a long time. He early professed the Christian religion, and hopefully embraced the gospel at the age of twelve years. He served as a Deacon, a considerable time before his death, in the 2d Congregational Church in this town, and died Jan. 24th, 1815, in the 81st year of his age.

A daughter of Judge Prentice, now the Widow Banks, who is still living in the place, informs the author, that she was probably the first female who taught school in town.

Lieut. Simon Brooks came in town from Grafton, Mass. Feb. 1774. He married Betty Maynard, by whom he had four children. Simon B. jun. and Maynard live in town, Gardner in Keene, and Elijah is a printer in Salem, N. Y.

Josiah Cook came to this town from Coventry, Con. in 1774. He married Huldah Basset, for his first wife, and Lucy Demond for his second. He had one son and two daughters. His son, Capt. Josiah Cook, married Sarah Emerson, by whom he has three sons and two daughters. He has served as a Deacon of the first Congregational Church in this place for a considerable number of years.

Joseph Hatch, of English descent, came from Tolland, Con. to this place, in 1774. He married Sarah Stearns, by whom he had

seven sons and three daughters. His sons' names were Reuben, Eleazer, Phinehas, Nathan, Asa, Mason, and Judah. Capt. Reuben Hatch came here in September, 1779. He married Prudence Benton, of Tolland, Con. by whom he had three sons and six daughters. The sons' names were Azel, Ichabod, and Reuben. Azel Hatch, Esq. now inherits his father's farm. He married Rhoda Williams, by whom he has had nine sons and three daughters. He held the commission of a Captain for a number of years; has served as a justice of the peace five years; has represented the town in the state legislature four years, and is now elected again. Ichabod died young. Reuben H. jun. studied physick, and is now in the successful practice of medicine, in Hillsborough.

Eleazer Hatch continued in Tolland. Phinehas came here in 1774. He married Triphena Dilano for his first wife, and for his second, Keturah Brown, by whom he had two sons and one daughter. His sons' names are Ira and Dan. The former has moved to Vermont, and the latter now lives in town.

Nathan Hatch did not live long in town.

Asa married Roxana Dilano, by whom he had sixteen children. He moved from town; and since his first wife's death, he is married again, and, if correctly informed, he has six children more, making in all, *twenty-two*.

Mason Hatch married Submit Brooks, by whom he had five sons and two daughters. His son Levi now lives in town.

Judah Hatch married Catharine Beckwith, by whom he had six sons (now living) and two daughters. He moved to Vermont, and his son Hial only remains in town.

Lieut. Abraham Brown came from Grafton, Mass. to this place in 1775. He married Mary Livermore, of Watertown, Mass. by whom he had four sons and six daughters. The sons' names were Abraham, Nathaniel, Samuel, and Oliver, who came here with their father.

Abraham B. jun. married Lucy Golden of Grafton, Mass. by whom he had six sons and five daughters.

Nathaniel married Molly Gee, of Marlow, by whom he has had four sons and two daughters. He is now living; has represented the town in state legislature, three years, and has officiated as Deacon of the Baptist Church about forty years.

Samuel married Abigail Pike, of Grafton, by whom he had seven children. He moved early to the above mentioned town. Oliver is unmarried, now living in Surry.

Isaac Kent, of English descent, came to this town, from Warwick, Mass. in 1776. He is the oldest man now living in town, being eighty-four years of age, and is able to attend to his farming. He has had four wives, Sarah Wheelock, Sarah Way, Sarah Holbrook, and Rhoda Kinney. He has had six sons and three daughters. His sons' names were Isreal, Amariah, Benjamin, Asa, Arad, and

Stephen. All except Asa, who lives with his father, have died or left the place.

Isaac Temple came from Winchester, to this place, in 1776. He married Miss Crossfield, by whom he had twelve children. He served as town clerk and county crier a number of years, and died in 1818.

William Simons, of English descent, came from Somers, Con. to this place, in 1777. He married Lois Bliss, of Monson, Mass. by whom he had four sons and two daughters. The sons' names were Josiah, Moses, William and Josiah (named after the first, who died young.)

William S. jr. still lives in town.

Elijah Holbrook came to this place, from Bellingham, Mass. in 1777. He married Abigail Wilson, by whom he had four sons and five daughters. His son Elijah died young. Capt. Francis Holbrook lives in Surry. Asa died young, and Stephen lives in town, on the same place where his father first came.

Dea. Nathan Fay came from Westborough, Mass. to this place, in 1778. He married for his first wife, Persis Harrington, of Westborough, and for his second, Margera Newton, of Newport, by both of whom he had eight sons and six daughters. His sons' names were Jesse, Eli, Nathan, Benjamin, Hubbard Newton, Charles Miles and John Milton; the three last now live in town. In the revolutionary war, Dea. Fay went six months as a Lieutenant, to Ticonderoga. He was afterwards promoted to a Captain, and was engaged for a while in merchandize. He served many years before his death as a deacon of the first congregational church in this town, and was a fruitful christian, till his departure, in 1825.

Dea. Eli Harrington came from Westborough, Mass. about the year 1778. He married Susan Baker, of Bolton, Mass. and was without issue. He served many years as Deacon in the second congregational church in this town; and at his death, in November, 1802, he left 180 dollars to the church, with which he had been so long connected, as a permanent fund, the interest of which is to be appropriated annually to the support of preaching, in the Congregational order of Calvinistick sentiments.

Dea. Noah Vilas, of English descent, came from Grafton, Mass. to this place, in 1779. He married Abigail Baker, of Grafton, by whom he had six sons and one daughter. He served as Deacon of the first congregational church in this town. His sons' names were Joseph, Noah, Samuel, Nathanael, Aaron, and Moses.

Joseph died young.

Noah Vilas, jr. married Lavina Cady, and moved to Vermont.

Samuel married Miss Cooper, and has lived in Massachusetts since.

Lieut. Nathanael Vilas, now living on his father's place, married Mary Chandler for his first wife, and Lavina Crosby for his second,

by both of whom he has had eighteen children ; fourteen are now living. He has officiated for some time as deacon in the baptist church.

Aaron Vilas moved early to Vermont, and is now in Canada.

Moses also moved to Vermont.

Stephen Yeamans came in town, from Tolland, Con. in 1780. He married Jerusha Benton, of the same place, by whom he had eight children, four sons, which are all dead. He is supposed to have been the first man who taught school in town. His widow is now living. The school was collected in the west part of the town ; in the part called burnt hill, on account of the early ravages of the fire, which caught in the woods.

Thomas Wood, of English descent, came from Brookfield, Mass. to this town, in March, 1780. He married Molly Taylor, of Hopkington, Mass. by whom he had seven sons and three daughters. He took part in the war, at Bunker's Hill, and at White Plains, before he came here. His sons' names were Thomas, Samuel, John, Benjamin, Joseph, William, and James.

Thomas Wood, jun. and Samuel continued in Massachusetts.

Col. John Wood married Lois Olds for his first wife, and widow Hutchins for his second, by both of whom he had twelve children ; the youngest is the only son. Col. Wood held a military commission twenty years. John and Benjamin were twins.

Benjamin Wood married Lucy Olds, a sister to his brother John's wife, and after her death he married the widow Willis, sister to his brother's second wife. He has had six sons and five daughters. The sons' names were Buckminster, Benjamin, James, Jesse, Joseph and Amasa. Two of them now live in town. Jesse was a physician in the state of New-York, and died a few years since.

Joseph Wood studied physick with Doct. Wood, of Grafton, Mass. and began practice in this place about 1776, where he continued two or three years.

William Wood came here about 1778, and is now in Canaan, in this state.

James Wood married Anna Holland, of Pelham, Mass. by whom he had four sons and three daughters. He studied physick with Doct. Freeland, of Sutton, Mass. and commenced practice in Hartford, Vt. but has long since discontinued.

Edmund Hale, supposed to be descended from the celebrated Sir Matthew Hale, of England, came from Plaistow to this place, in 1782. He married Martha Sawyer, of Newbury, Mass. by whom he had three sons and four daughters.

Joseph, his oldest son, moved to this town with his father. He married Abigail Smith, of Plaistow, by whom he had two sons and two daughters.

Moses Hale, Esq. married Abigail Page, of Haverhill, Mass. by whom he had three sons and two daughters. He came here in

1774, and moved his family in 1779. He has served as justice of the peace, and sealer of weights and measures for the county of Cheshire, about thirty years; and has represented the town in state legislature eleven years. He did the business of a surveyor in town from the time he came till he was rendered unable by old age.

David Hale married Hannah Emerson, of Haverhill, Mass. by whom he had eight sons and six daughters.

John Axtell came early to the place, from Grafton, Mass. and died soon after, leaving no children.

John Thompson came from Grafton, Mass. to this town, in the early part of its settlement. He had four sons and two daughters.

Samuel, the oldest, is the celebrated *patent doctor*, concerning whom so much has been said of late.

D

In 1770, the town chose nine men to conduct religious worship, viz: Joseph Warner, Shubael Waldo, Jonathan Shepard, Israel Jones, Andrew Beckwith, Barnabas Dilano, Josiah Stephens, Andrew Clark, and Simon Baker. A. Beckwith and B. Dilano to read the psalm, and A. Clark and S. Baker, choristers; also appointed Josiah Stephens to procure a preacher of the gospel.

E

October 11, 1773, a committee was chosen to select a suitable place for the meeting-house. This committee consisted of Maj. Benjamin Bellows, Peter Howard and Wm. Cary. The author is informed that they selected the place nearly where the old meeting-house now stands, and that this was agreeable to the proposal and decision of Gen. Chase and other original proprietors, supposing it to be nearest the centre of the inhabitants at that time, and, considering the quality of the soil, that it would be likely to continue a central place. But there was a disagreement among the inhabitants, and although there appears to have been an application to the general court, for a committee to determine the place; although the town appears to have voted a number of times to build, and where to build; yet it was not till June, 1781, that a house was prepared for worship; and it was erected on the hill, near the place where the first congregational meeting-house now stands. Previous to its completion, it was the subject of consideration in about twenty town meetings, and is said to be the cause of much permanent division and discord among the people. In April, 1786, it was proposed to build another meeting-house; and although it was not then agreed to, yet, after a large number of meetings for the purpose, the present meeting-house was built, chiefly by sale of the

served; and pray for more wisdom, grace, firmness and fidelity to the souls of men. The ladies, by their generous contribution, have, sometime since, made their pastor a life-member of the American Bible Society, and also of the American Tract Society.

M

After the writer of these sketches had been in town awhile, it was thought best to make an attempt to settle a minister. Something was said to him on the subject by leading men of the church and society. He consulted with his friends; and as real estate, and all articles of living were then high, it was thought that an annual salary of \$500 would be no more than a reasonable and necessary support. But this was supposed to be more than so small a society would continue to raise, especially, if money should become more scarce and valuable. Therefore, it was thought best to provide a settlement by an immediate effort, and reduce the salary to \$400, which would be likely to correspond with the times, when articles of living should be lower. Accordingly, a subscription for settlement was opened, and about \$700 were shortly raised. Of this sum, Maj. Samuel Hutchinson gave \$200, widow Thankful Shepard \$100, James H. Bingham, Esq. Dea. Josiah Cook and Lieut. Ephraim Kingsbury, \$50 each, and a number of others subscribed liberally, according to their ability.

In addition to this, to aid in the payment of the salary, Joseph Harding and widow Thankful Shepard, members of the church, and Maj. S. Hutchinson, whose views were decidedly with theirs as to religious matters, (in respect to the congregational order and sentiments) gave encouragement of something, as a permanent fund. Mr. Harding gave his note for \$100, to pay the interest annually, besides his tax as a member of the society. Maj. Hutchinson and Mrs. Shepard gave encouragement of leaving by will \$1000 each, as a permanent fund, and also to pay \$50 each annually, while they should live, instead of their annual tax as members of the society. This was done on the supposition that \$50 each would be more encouragement than their annual tax; not on the ground of relieving them from the burden of an equal taxation; for this, they were sensible, would be a dangerous principle to introduce into the society, which would either reduce all the taxes to a mere voluntary subscription, or produce general dissatisfaction.

After the ordination of the present minister, the fall of property and other circumstances, rendered it somewhat difficult to pay his salary as it became due. In consequence of this, he has, by the consent of his people, spent a few sabbaths annually, for a number of years, in the neighbouring societies, that were destitute. The last year, however, as the east parish requested his labours, one quarter of the time, the society, according to his proposals, agreed

to pay him what was already due; to increase the permanent fund \$1000, and to pay him annually \$280 for three fourths of the time. A subscription was opened in May, 1825, for the increase of the fund, and \$1048 were subscribed.*

N

Those who united with the church a little previous to the settlement of the present minister, were chiefly the fruits of the revival in 1815, and a considerable number also united with the baptist church. There has been unusual attention to religion in some portions of the town in 1788, 1798, 1808, 1815 and 1819. In 1788, the revival was general throughout town, and a considerable large number, in proportion to the inhabitants, were the subjects of it. In 1808 the revival was considerably general in the east and north sections of the town; but the other seasons of refreshing were more limited, being confined chiefly to a few districts.

O

From the town record, it appears that all the marriages which have been solemnized in town, are 460.

P

With the exception of a few seasons, usual health has generally prevailed in town. In 1804 and '5, the small pox spread to a considerable extent, and proved mortal in three or four instances. It was introduced into the place by a young man from Canada, and taken first by Oliver Shepard, jun. In the course of a year, three houses were prepared to receive those who had been exposed, or wished to be inoculated.

In 1812 and 14, the spotted fever made its appearance in the place, and spread terror and anxiety among the inhabitants. Its ravages were alarming, and filled every heart with dismay. The disease was uncommon, and the subjects of it were suddenly attacked, greatly distressed, and soon called from time to eternity. At first, the physicians were unacquainted with it, and generally had but little time to make any application. Some families were almost entirely cut off. Mr. Gary was bereft of his wife and all his children, four or five in number, in a very short time. Mr. Sylvester Partridge had four children carried from his house to the grave in one day. About 90 deaths were occasioned by this disease, in the two years above mentioned. And the same epidemick extended into the neighbouring towns. In 1813, a malignant fever also prevailed,

*See close of appendix.

This book should be returned to
the Library on or before the last date
stamped below.

A fine of five cents a day is incurred
by retaining it beyond the specified
time.

Please return promptly.

~~DUE DEC 8 '34~~

~~OCT -1 1938~~

~~DUE JAN 28 '39~~